

3-4-20  
THE  
LIFE AND DEATH  
OF 48. 41. 58  
IESVS CHRIST:

In Part:

SUMMARILY COMPRI-  
fing his Infirmities and Sorrowes.

IN A SERMON PREACHED  
before the Kings Maiefty at Royston.

By SAMVEL WALSALE Bachelor  
in Diuinitie.

*Cui iustus vitam, quam illi, qui si non moriretur,  
ego non viderem? Bern.*



LONDON,  
Printed for Iohn Wright, and are to be sold  
at his shop, at the signe of the Bible  
without Newgate. 1622.



Academiae Cantabrigiensis  
Liber.

5849:79



The Copie of the Epistle, wherewith  
the Sermon was presented to the Kings most  
excellent MAIESTIE.



*I* pleased your Highnesse of late,  
hauing (while it was in uttering)  
graciously aspected, and so in effect  
produced this obscure and indige-  
sted Sermon, afterward to require  
a Copie. of it. Herein to my seeming not unlike  
that King of Storres the Sunne; which hauing  
by vertuall influence resolved a Morning Cloud  
into a kindly shewre, by an attractive power pro-  
uoketh it vp againe in vapour. In vapour I say,  
and may well say; as iustly fearing, that this  
Sermon how euer by vertue of so gracious irradi-  
tion in the fall it might happily seem a shewre not  
altogether unkindly: yet at the rise, it will prone  
a weaker vapour, and be repelled euen from the  
middle region of approbation. To which not-  
withstanding it humbly tendeth, and may it thi-  
ther come it is the vetermost terme of this poore  
Vapours aspiring. But of so far comming I haue  
no reason to presume: rather to feare it will fall in  
the rising. Onely Philosophy ministers me some  
comfort. suggesting, that causes Constitutiue are  
likewise

## THE EPISTLE.

*likewise Conseruatiue: which Theologie seconds, teaching, that what the Supreme power (on earth immediately deriuing it selfe to Princes) brings into Esse, it maintaines therein. And indeed further, albeit at first in conscience of the Author his disabilities my pen dared not aduenture vpon the paper, which should present it selfe to the view of a Monarch so mighty in Dominion & Iudgement, that in all mens iudgement he is mightier in the latter: yet at length making a vertue of necessity, I bethought mee, and haue since effectually felt, that so a Christian Prince his command in ciuill performances, is like the Gospells in spirituall duties: it enables to what it commands. Whereof the Poet gaue me the hint, Iuuat idem qui lubet, — and if I may be bold to vsurpe his speech.*

Non habeo ingenium: Caesar sed iussit, habebo.

*Or though I am (as indeed without this commande nabling, I am) utterly destitute of all ingenious conceit; yet your Maiesties zeale to Christ Iesus his Life and Death, so expressely signified, will accompt that ingenious enough, which strives to be zealous. Of this zeale to shew some further testimony, I cease not to powre out my soule in dayly prayers for your Maieltie.*

I E S V C H: Prædicator indignissimus,  
S A M V E L W A L S A L L.





*The Epistle to the*  
R E A D E R.

**T**His my first *travell*, in En-  
uies eye not more misse-  
shapen then in mine own,  
which nor aduice though  
mature, nor entreatie,  
(though vrgent) was able  
to *bring forth*, as shunning light; Suspi-  
cious Feare, and Clamorous Calummie,  
two violent *Mid-wines* haue drawn out  
*in dias luminis auras*. Feare suggested,  
that, copies of the Sermon being alrea-  
die extorted, it might chance with-  
out my knowledg be *Pressed*, (so I pre-  
sently apprehended it) *to death*: which  
(were I touched with ordinarie re-  
gard of reputation) might haue made  
deeper *impresson* of grieffe in mee, then  
of letters in the paper. Calummie com-  
menced an action of ambitious pre-  
sumption against mee, which though  
I presume mine actions will not beare,  
yet required it some assertion. To stop

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the detracting mouth : or, if not, to set it wider open, see heere I haue exposed this (terme it at your pleasure) to view, to censure, and had sooner, had the *Printer* sooner dared aduenture his *Mart*. The indifferent Reader will easily consider it is not a iust Tractate, but a Sermon. confined in an hower-glasse. The fauourable or charitable Reader, while I handle *Christs Infirmities* and *Sorrowes*, will not heape *Sorrowes* vpon me by rigorous heauy censure, but with inclinable fauour wil support mine *infirmities* ; at least with charitable construction will interpret the *Slips* of the Author, as of one oppressed with the weightinesse of the subject. To my poore *Posse*, I haue induoured with such varietie to temper it, as that in the former part there are *Doctrinall* points for the iudgement to feed vpon , and in the latter there is *Passion* to worke vpon the affection: the Lambe that cannot diue into the deepe, may wade in this shallow. Against the malignant Readers *Virulence*, I prepare my *Stomack* with this counterposson of resolution, that how-euer I haue Preached (that which Saint *Paul* accompts

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a glory) *Iesus Christ and him crucified*: and I arme my selfe with the conscience of mine owne humble ambition, the highest clime whereof was this, not to bee vtterly condemned by the *iudicious sentence* of a ROYALL IVDGE; in this poynt I am deeply *Protestant*: that for Printing it, of mine owne disposition, I was an vtter *Recusant*; both because a matter of deuotion is not so fitting this Age of Controuersies, or of toyes, as also for that I conceived mine owne weaknes with strong apprehension. But the reasons afore specified, haue preuailed with mee so farre, as to cause mee stampe this ruder mettall, and cast my *Mite* (Talent I haue none) into the publike Treasury. Thus much withall I must desire thee (gentle Reader) to bee aduertised, that while my Stile submits to the vulgar reach, and I strue to apply the Soueraigne balme of *Christs Passion* to the woundes of each Readers Conscience: I haue inserted much familiar homely phrase, and (giue me leaue to take vp another Metaphor) haue clad this body in courser weeds, and stripped it of those comely vailles of complement,

*The Epistle to the Reader.*

that suited *the presence* in which it first presented it selfe. Yet this one more: take notice of mine ingenious acknowledgement, that heere I haue feld much wood out of other mens grounds to *edifie* withall: but yet so hewed and squared, and hammered it with mine owne inuention, and framed it with my Method, as I suppose the owners, (though good enditers,) cannot bring in *evidence* of theft against mee:

*Tantum erat si forte tanti.*

*Vale in eo, quem  
tibi predico.*

*Cambridg. CORP. CHRIST. COL.*

*Februar. 19.*

S. W.

The

# ¶ The Life and Death of Iesus Christ.

ESAY 53. 4.

Surely he hath taken our infirmities, and  
carried our sorrowes.

The Text.



Those three things, which  
are wont to make audi-  
ence, and moue attention  
to any saying, namely; the  
Author, if he be eloquent,  
and of esteeme; the Matter, if it bee im-  
portant and of consequence; the Man-  
ner, if it be compendious and with bre-  
uitie: those all do here ioyntly meeete in  
this passage and Text of Scripture, and  
all in so effectuell and ample manner, as  
that any one of them (I can truely say)  
may challenge, both of them (I dare  
bodily say) do deserue an attentiu audi-  
ence, and a reuerent attention. For if  
we are accustomed to heare with atten-  
tion, or reade with delight the lines of  
worthy men, though reported with ve-  
rie tedious discourse, or written in vo-  
luminous Histories; and that by worthe-  
lesse

The Intro-  
duction.

## The Life and Death

*Hier. Praef.  
in Esa.*

lesse Authors. Behold in this one discourse of holy History, compiled by that Prophetick Historian & Evangelical Prophet the Prophet Esay, whose stile is *Flos Sermonis*, the flower of speech, a flourishing speech: by him here in ten words is reported and written the life and death. Of what man? of so worthy a man, as is both God & Man: the Life and Death of him, who is both in life & in death advantage; yea more, who is the life of the living, & the death of death, Christ Iesus. I say, Christs life and death; a life scèbled with naturall infirmities; a death caused by violent sorrows; yet that so scèbled, and this so caused, with such infirmities, and by such sorrows, that those were not forced vpon him. for the Text saies, He hath taken them: and in these he fainted not for the Text saies, He caried them: Milde was his life, and his death quiet, though that laborious, & this dolorous: the very time of his birth presaging so much: Since this Prince of Peace was then borne, when all the World was at peace, to tell vs he should be milde and meeke; he was milde and meeke, he took  
our

## of Iesus Christ.

our infirmities: this man of sorowes  
was then borne, when all the world  
was taxed, to tell vs he should be taxed  
and burthened; he was taxed and bur-  
thened, he carried our sorowes.

So that in this scripture, as in a glasse, The parts  
in generall.  
we may behold both y<sup>e</sup> Bethleem stable,  
which Saint Hierome extols aboue the  
Romane Capitoll, and we may behold  
the Mount Caluary, which the Fathers  
paralllel to the Garden of Eden: behold  
here the brightest night that euer was,  
at Bethleem, where the Sun of Righte-  
ousnesse shined, while the Sun of the  
Firmament did sleepe: and behold here Nata. Luk. 2  
the gloomiest day that euer was at Je-  
rusalem, when the Sun of the Firma-  
ment hid it self in darknesse, because the  
Sun of Righteousnesse offered himselfe  
in sacrifice: Behold here a Christmas  
day, or a *Natus est*; and behold here a  
good Friday, or a *consummatum est*: a ta-  
king, & a carrying: an Assumption, and  
a Passion. For so likewise in the eight  
Chapter of Saint Mathew, this very  
Text is alleadged, and thus rendered  
*Accipit & portauit*, he took, & he carried;  
he took our nature, and defects proper  
to

## The Life and Death

to our nature; and those were infirmities : he carried our sinnes , and penalties due for our sinnes, and these were sorrowes : there was the Assumption, and here is the Passion; two degrees of Christs humiliation.

*Fulgent. ad  
Traism. l. 3.*  
The special  
points.

In the taking or assumption (for so the Church Bible reads it, he hath taken, & so the original word *Nasa* beares it, and so S. Mathew turnes it) in this I say three particulars are chiefly remarkable: first, the conueniency or fitness, he hath taken them, therefore it was fit he should take them; a fit assumption: Second, the generality or extent, he hath taken our infirmities, that is, all our infirmities; a generall assumption: Third, the cause or motive, his owne loue, he hath taken them, they were not imposed; a louing assumption. In this carrying or passion I obserue three degrees: First, his paine in the word Sorrowes: otherwise translated paines, a painfull passion. Second, his patience in the word carried, he carried the euen as a Porter does his burthen (for so both the Hebrew Sabal in Esay, & the Græke word in Mathew doe import) a patient passion:



## of Iesus Christ,

passion: Third, his compassion in the Word Our, Our sorrowes: a compassionate passion. In summe, as S. Bernard speaketh, while he liued *Passionem actionem habuit*, he took our infirmities: while he died, *Passionem actionem sustinuit*. Hee carried our sorrowes; took those fitly, generally, louingly: carried those painfully, patiently, compassionately.

To begin with the first, as in the creation of man: God made Man like himselfe, by stamping in him the Image of his owne nature: so in the redemption of Man, God made himselfe like Man, by taking on him the infirmities of our nature. And loke how God by way of division sprakes of Adam, *Ecce Adam*; Behold the man is become as one of vs; Gen. 3. 22. the same may we rightfully pronounce of the second Adam, God incarnate, *Ecce Adam*. He was a man vnder infirmities euen as we are, James 5. 17. For well doe Diuines obserue Christ to haue pertaken of euery state of man, and therfore as he had of the state of innocence, exemption and immunity from sinne, hee had of the state of Grace, exuberance, and excellence of gifts,

The first generation  
nerall part.

I  
Fittesse of  
taking.

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gifts, hee hath of the state of Glorie,  
Clearenesse, and Blessednesse of Vision.  
So like wise he was to take of the state  
of corruption, a nature of infirmity,  
and infirmities of nature.

**Objection.**

This is a hard saying indeede. The  
scripture tels vs, That at his presence,  
the soule Spirits trembled; at his rebuke,  
the boysterous Winds calmed: to his  
feet, the pliant Waters submitted them-  
selues for supporters; and that now he  
sitteth at the right hand of the Throne  
of the Maiekie in the Heauens. This  
the Scripture tels vs; & do you tell vs,  
That he was bred, and was borne, and  
was brought vp in, and was broken with  
infirmities? The Creation was an easier  
worke, *Iussit & gesser*, a word & a worke  
and yet he tooke strength vpon him to  
effect the Creation. The Redemption  
of Man is a hard worke, *Multa culis, fe-  
citque*, he was to beare Paines, & worke  
Myrracles, and yet does he take weak-  
nesse vpon him, to accomplish the Re-  
demption of Man: Lord Iesus, if thou  
commest to destroy the workes of the  
Devill, & to swallow vp Death in victo-  
rie, a man would think thou hast reason  
to

of Iesus Christ.

to gird thy selfe with strength, and bee well appointed, and not to be cloathed with weakenesse, and to disarme thy selfe. Wilt thou our Sampson, and our Captaine against the spirituall Philistines, suffer the hayze of thy strength to be shaven off? Woe thy followers may well cry out in this storme of danger? Maister, carest thou not that we perish? *Mark. 4. 38. Saue vs, or we perish: Rise vp Sampson, the Philistines are vpon thee, rise vp, rise vp, and put on strength, O arme of the Lord, Esay. 51. 9.*

To assoyle this doubt, we are to consider, that God his wayes are not as mans wayes, but God his strength is made perfect in Mans weaknesse, noz hath Christ with his strong arme, but with his holy arme hath he gotten himselfe the Victoꝝy: noz hath this Combatant encountered, and conquered that strong armed man, that huge Goliath the Deuill, with the sword and brigandine of Saul; but against a Helmet of Wasse, and a Coate of Maille, he hath taken the staffe and sling of David, the staffe being the infirmity of his flesh, a slender staffe to relpe vpon: the sling, the

Answer.

## The Life and Death

the ignominy of his Passion; sing to cast his life from him. This King of Righteousnesse would needs become a Subject to our infirmities.

Reasons.

c Ob id in-

firmitates

nostras su-

scepit, et mi-

nus essent in

nobis, Ambr.

Ful. lib. 3. ad

Trajan.

Basil. hom.

Nazian. in

pass.

d Vt nostrā

hanc fragilē

naturā quasi

manu ad im-

mortalitatem

posset educa-

re, Last. in-

stit. 4. 13.

c Quomo-

do Discipuli

crederent

fuisse movi-

turum, nisi

movituri

tristitiam

comperis-

sent? Ambr. in Luc. l. 10 c. 22.

Chrys. in Matth. hom. 84. f. Si prae-

cipientem sequi non potes, sequere antecedentem, Last. instit. 4. 16 Pa-

trientem docere non potest, qui subiectus passionibus non est. Ibid.

Which infirmities, as it is question-  
lesse he did take, so was it fit and requi-  
site he should take, First, *Propter finem*  
*redemptionis*, to pay the price of ransome  
for our captiued & enthralled Soules,  
and c to strengthē our frailty, & immo-  
talize our mortality, Secondly, *Propter*  
*finem incarnationis*, to demonstrate the  
truth of his assumed humanity, c and to  
vnderprop the weakenesse of our decli-  
ning Faith. Thirdly, *Propter exempla*  
*ritatem virtutis*, to exemplifie mildnesse  
and meekenesse by himselfe, as if he had  
cryed in this manner, f if you cannot o-  
bey me commanding, yet follow me pre-  
ceding, I haue taken your infirmities,  
take ye one anothers, and learne of mee,  
for I am meek. So many of mine infir-  
mities, so many Engines of battery, to  
beate down the kingdome of your pride.  
A fourth reason is, *Propter fiduciam ac-*

cessus

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cessus, hereby to giue vs confidence of  
access vnto the Throane of Grace, that  
now since wee haue a High Priest, who  
is touched w<sup>th</sup> the feeling of our infir-  
mities. Heb. 4. 15. Wee haue entrance  
with confidence by faith in him, Ephe.  
3. 12. Now wee may like Elias mount  
vp to Heauen with a fiery Chariot of  
zeale, and now wee may like the foure  
and twenty Elders, hauing goulden  
Vials full of Odours, fall downe be-  
foze the Lambe: and now like the Che-  
rubins flutter w<sup>th</sup> our wings display-  
ed, and spread about the Merse seate.  
Such trust haue wee through Christ to  
God ward. For can we thinke he will  
repine to giue vs his mercies, his boun-  
ties, who hath daigned to take our  
frailties, our infirmities? And can wee  
doubt hee will be compassionate, who  
wee know is of like compassions? Doe  
wee then groane vnder the burthen  
of our infirmities? The Apostle tels  
vs wee haue a High Priest, who is  
touched with the feeling of our infirmi-  
ties: and the Prophet tells vs wee  
haue a Saviour, who hath taken vpon  
him our infirmities.

## The Life and Death

2

The extent  
still.

And certes if the Logicke rule faile  
not, to take ours is to take All ours :  
and here the rule failes not, he hath ta-  
ken all our infirmities ; all spirituall,  
of which Esay principally speaks : all  
corporeall, to which Saint Mathew ap-  
plies it.

Obiection.

*Omnimoda  
plenitudine  
numerositatis  
& copie.  
Bon. Chrys.  
in Iob 2.  
hom. 21.*

Strange, very strange doctrine, may  
some man reply, and filly reply, to  
burthen Christ with All our infirmi-  
ties ; All of Soule, All of Body. The  
Scholermen ascribe all fulnesse to him,  
fulnesse of sufficiency, fulnesse of pꛛero-  
gative, fulnesse of plenty, fulnesse of in-  
fluence : and it is a received rule, that  
what is made by miracle is more per-  
fect then that is made by nature or art,  
as Christs Wine in Cana was the best  
Wine.

And can we then surmise that Christs  
soule so fairely full, now invested with  
all rich habits of Grace, and (as the  
Schoule teacheth ) inioyning blessed vi-  
sion from the instant of his conception,  
was tainted with guilt of sinne, was  
overcast with Cloud of ignorance, was  
disquieted with rebellion of lust ? Can  
wee once imagine, that Christs bodie  
so

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so miraculously made, now clad with incorruption, and enriched with glory, and clarified with beauty, was euer affected with maladie, or enfeebled with infirmitie, or noted with deformitie? Doe wee euer reade that Christ lay languishing in a Consumption, or swolne with a Dropſie, or lame of the Goute? How then is this true, that hee hath taken all our infirmities?

I answered. He hath taken them all; Answer. but with distinction. For let not the covetous man (that enlargeth his desire as the Hell) thinke Christ took his covetousnesse; he was onely covetous of our salvation: For let the soule (which is blemished with stains of sinne) think hee took sinne or staine; this Israelite was without guile, and this Lambe was immaculate: For let any man thinke his body which the holy Ghost had shaped to become a Sacrifice of a sweet savour in the nostrils of God, and which is personally united, was euer disfigured with blemish, or distorted with mishape, or distempered with diseases; this frame was proportioned

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*Theod. dial.* in most equable Symmetry, and Cor-  
 9. 19 response of parts, and the Wood of  
 this Arke was exempt from corrupti-  
 on. Although wee are wholly corrupt,  
 like the Citty of Ierusalem, From the  
 sole of the foote to the head, there is  
 nothing sound in it, *Esay* 1. 6. Yet Christ  
 is wholly pure, more pure then the bo-  
 dy of Absolom, from the sole of his foote  
 to the top of his head there was no bles-  
 mish in him, 2. Sam. 14. Saint Hierom  
 is bold to auerre, that his countenance  
 carried hidden in it a starre-like bright-  
 nesse, which reuealing it selfe, made  
 both his Disciples to follow him at the  
 first sight, and his apprehenders to fall  
 backwards to the ground. So, wee  
 must distinguish of infirmities, there  
 are according to Damascene, miserabiles  
 or damnabiles, which Saint Austine  
 expoundeth miserable or damnable; ac-  
 cording to Bonauenture *Passibilitatis* or  
*inordinationis*, which Aquinas phraseth  
 Penall or culpable, *Simpla vetustas*, or  
*dupla*, sayes Lombard, there are infir-  
 mities, either painfull without sinne, or  
 sinfull with paine; Christ tooke those,  
 not these. Those, so; in all things it be-  
 hould



## of Iesus Christ.

honed him to bee made like vnto his  
Bethzen, Hebr. 2. 17. Not these, for  
he came not in sinfull flesh, but in the  
similitude of sinfull flesh, Roman. 8. 3.  
Againe, Penall infirmities are either  
*detraclabiles*, (it is a Schoole tearme) or  
*indetraclabiles*: they are either perso-  
nall to some men, as to be bozne lame,  
or naturall to all men, as to be bozne  
w sake; Christ took these, not those.  
These as being euidences of his huma-  
nitie: not those, as being impediments  
of his function.

For instance of Christs defects and infirmities if wee suruey his outside, behold, his Birth was ordinary, was mean, was meaner then ordinary was extraordinary base: *Verbum non poterat fieri verbum*, cryes S. Austin, the Word an Infant, a poore weake Infant: the bread of life bozne in Beth'len, which is by interpretation, the house of Bread, but such a poore house of Bread, that there was scarce any bread in the house: he was made lower then the Angells, true indeed, for he was consoorted with the beasts that perish: his birth (to say no more) so meane that Herod and all

Instance in  
infirmities  
outward.

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Ierusalem had little reason to bee troubled at the netwes of it, and the **Wise** men who purposely iournied from the East to present gifts to a Babe in a Manger, a man would thinke these **Wise** men to haue beene men none of the wisest. In his life, behold when hee was to pay tribute, hee was faine to fish for Money, he went in a Coat without a seame: wee reade hee begged water to drinke, a Loafe and a Fish his best chere: this was his wealth: his owne Kinsfolkes went to lay hands on him, thinking hee had bene out of his wits; here was his esteeme. For infirmities of body, he was weary, Iohn 4. 6. hee was hungry, Math. 4. 2. hee thirsted, Iohn 4. 7. hee wept, Iohn 11. 33. In a word, hee was compassed with infirmitie, Hebr. 5. 2. Search wee now his inside and soule: in that wee shall finde ignorance. For so the Fathers teach, and so himselfe professeth, he knew not the day of iudgement, but yet with distinction, hee had ignorance not of euill disposition, or maintaining false opinions, but of pure negation: not vincible ignorance,

*Ignat. ad  
Tral. Ep. 2.  
Infirmities  
inward, as*

I

*Ignorance,  
Damasc. l. 3.  
Naz. 2. l. de  
fil.*

## of Iesus Christ.

of things he might know, but inuisible : not priuative ignorance, of things he ought to know, but inere-  
nescience : in briefe, ignorance, *Integritatis non somitis, meram non crassam*, hee had simple ignorance, and not sinfull ignorance.

Christ had sadnesse, for so himselfe witnesseth of himself. My soule is heauy to the death, *Math. 26.* the word signifyeth, heauy round about : so that he was really sad (heauy) and extensiuely sad (round about) and intensiuely sad, (to the death) such an intension of sadnesse, as neuer felt man alike, euen to the death, not untill, but vnto death, my soule is heauy round about vnto the death. But yet with distinction hee had sadnesse, as a temptation or affliction, not as a sinne or transgression : and that temptation in respect of the first motions, not of the second, so as he was affected, but not disturbed and disorderd, therefore in his inferior and sensuall will, not in his superior and reasonable will : or in his naturall, not in his deliberate will ; and if in his superiour, reasonable, and deliberate

2  
Sadnesse:

*Turbantem non perturbantē. Bon. de rectitud. dicet.*

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*Bern. Ser. de Pass. & A. quin.* Will he was sad, he was thercoze sad, because hee would bee sad: if it bee said, hee was troubled, Iohn 13. 21. it is expounded he troubled himselfe, Iohn 33. 37. nor was his sadnesse ruling reason, but ruled by reason: nor was it in respect of the end which was redemption, but of the object which was death: in briefe. he had painfull sadnesse and not unfull sadnesse.

*Iust. Mart. dial. Ambr. Damasc. Hieron. A. guss.* Christ had feare, for so the Fathers teach, and so himselfe betowapeth, while he prays the cup may passe from him, prays most passionately. as Math. 26. 39. reports it, O my Father. Mark. 14. 36. recordeth, *Abba* Father, *Abba*, the language of the tender Infant to his deere Father, and yet to make it more effectually by ingemination, hee saith, *Abba* Father, if it bee possible (so it is in Mathew,) I, but it is not possible; yes, all things are possible unto thee; (so Saint Marke) O my Father: *Abba*, Father. take this cup from mee. Sure as for sadnesse hee did, Math. 14. 33. and willingly fainted: so for feare hee did likewise, and was even astonished: but with distinction, hee had naturall feare,

*Idem quod latine pap. pus. Eras. in Mar.*

## of Iesus Christ.

feare, not horrible such as the damned  
 haue. And that onely *Secundum propassi-* Hier. in  
*onem, non passionem*, mouing him in his *Mat. 6.*  
 purpose, but not remouing him from  
 his purpose, nor so had hee feare, as it  
 imports uncertaintie of euent. but as  
 the sensitive appetite sheweth a thing *Aquina*  
 terrible; especially death the greatest of  
 terrores: nor yet did hee pray simply a-  
 gainst death. but against the cursed  
 death of the Crosse: nor did hee feare  
 death absolutely, but with condition. *Nō ex nōte*  
*Math. 26. 39.* If it be possible *Luke 22.* *absoluto,*  
 41. If thou wilt: nor as death was sa- *se. et ex con-*  
 tisfactorie for our sinnes, but as it was *ditionato.*  
 destructive of his life: in brieft, he had *Bru.*  
 naturall feare. and not sinfull feare. *Vt destruc-*  
*tina, non re-*

Christ had anger, while he scourged *paratina.*  
 the buyers & sellers out of the Temple;  
 but with distinction, he had anger ra-  
 ther as a will desirous to punish sinne, *Vt dicit vo-*  
 then as passion: if so, yet as it is a pas- *luntatē vin-*  
 sion of detestation, not of reuenge: an- *dicatūm*  
 ger not like ours, preventing his will, *malefacti,*  
 but following his will: anger *Bonauent.*  
*Per zelum* *Thom.*  
*non per vitium*, inordinate anger did not  
 possesse him, but the zeale of God his  
 house did eate him vp: in brieft he had  
 zealous

## The Life and Death

zealous anger, and not sinfull anger.

Anger, Feare, Sadnes, Ignorance, all infirmities he took which were not vn-  
*san.* seemely for him and were expedient for vs: all which made for apparance of the truth of his humanitie, or for accom-  
plishment of the worke of redemption. And such were those which are natural and not personall (for hee took not the person of any man, the Sonne of Abraham: but the nature of man Hebr. 2. the seed of Abraham) and such were those, which are painefull, and not sinfull: and even sinfull infirmities hee took, since whatsoeuer in man was not some way assumed, was no way healed, though hee took them not by way of inherence and pollution, as the Sunne shining on noysome and filthie places is it selfe not annoyed, nor defiled: yet by way of imputation, hee bare our sinnes, 1. Pet. 2. Wea was made sinne, 2. Cor. 5. God imputed sinnes vnto him; and by way of reputation, Mar. 15. 28. *Cum iniquis reputatus est*, Man reputed him a sinner.

*Nazian. &  
Damasc.*

Now if any shall demaund the cause or motiue which induced Christ to take those  
those

## of Iesus Christ.

those penall infirmities, the cause of tak- 3 Causes of  
 king is intimated in the word Taken: taking.  
 they were not in him deriued from na-  
 ture, they were not enioyned him by  
 command, they were not inflicted vpon  
 him for punishment, they were not im-  
 posed on him of necessity; but they were  
 taken by him in loue. If either com-  
 mand had vrged, or punishment forced him to  
 it, then had he carried them. not taken  
 them: if either Nature had framed, or  
 necessity diuened him to it: then had they  
 taken him, not he them. Indeed he had  
 them by nature, and with necessity: by  
 nature, but how: by nature as it im-  
 ports a Concomitance, not as it be-  
 comes a Cause together with nature, not  
 of nature: with necessity, but how: not  
 a deriued necessity, but an assumed: not  
 a necessity of constraint, but absolute,  
 which absolute necessity was all vo-  
 luntary, because of his owne accord hee  
 would needs bee necessarily subiect to  
 these infirmities. So that Saint Austin  
 holds true, telling vs he had them, *non*  
*miseranda necessitate, sed miserante vo-*  
*luntate*, not necessarily deriuing them  
 by property of nature, but freely as-  
 suming

*Secundum  
concomitan-  
tem, non cau-  
sam, Bon.*

*Secundum  
simultaneum  
temporis, non  
ordinem ne-  
cessarie con-  
sequentionis.  
Thom.*

*Assumpta,  
non contra-  
cta, Bon.*

## The Life and Death

ming them, yea & the necessity of them by an act of will; his diuine will preuenting, and his humane will concurring.

*In Prelud.  
Dei Incar.  
Iren. l. 4.* It is well obserued by Zanchius, that Christ to shew his delight was to bee with the Children of men, had often before he was incarnate appeared in the visible shape of a man playing as it were the Prologue to the act of his incarnation: but behold here he comes indeed upon the stage of the world, and beggarly clad, or rather naked, acts a base part, and represents infirmities. Sweet Iesus, was it not enough for thee to endow us with thy supernaturall riches, but thou must cloth thy selfe with our naturall nakednesse? was it not enough to assume our nature, and the properties belonging to that nature, and the actions issuing from those properties; but thou must co assume the weaknesse of nature, of properties, of actions? In thy Gospel then commandest saying, Take my yoke vpon you: In thy practise it seemeth thou takest our yoke vpon thee: Good Lord, if thou hadst but prayed to thy Father, he would haue giuen thee more then twelue legions of Angels: if thy



## of Iesus Christ.

thy wrath had bene kindled, yea but a little, all the foundations of the world had bene discovered at the blasting of the breath of thy displeasure: if it had so pleased thee, thou mightest without presumptuous weaknesse, and by a strong out-stretched arme, haue made thine enemies thy foot-stole, and led captiuitie captiue. Doubtlesse had not this Sampson bound himself with the cords of his loue, those Philistines could neuer haue surprized him; but this, euen this his good pleasure was, thus by this willing minozation and crinanition of himselfe to shew his greater condescension and dignation to vs, *Sugis vbera qui regit sidera*; & with the bright burning flames of his lous to enkindle our greater affection and deuotion vnto him, *quanto pro me vilior tanto mihi charior*. In which regard it hath pleased the Holy Ghost to phrase, Christs assuming of manhood, a taking of flesh, denominating it not from the worthier part, the soule, an Inanimation, but from the baser part, the flesh, an Incarnation, and in this place to terme it, not a taking of our nature, but a taking of our infirmities.

*Augustin.*

*Bernard.*

## The Life and Death

The second  
generall  
part.

Sorrowes  
or paines.  
*Bern. Ser. in  
jer. 4. heb. 1.  
pen. Ser. de  
pass.*

We haue already seene great loue of Christ in taking our infirmities: we are yet in few words to see greater loue of Christ in carrying our sorrowes. Where God was cloathed with the baile of flesh; here God is compassed with the shadow of death: there was earth, earth, earth, Ier. 22. 29. he was borne: here is woe, woe, woe, Reuel. 8. 13. hee hath borne: there he toke the infirmities of our fraile nature; here he undergoes the penalty of our sinfull nature: there he came in the forme of a seruant, and was subiect, and was bound; here he comes in the forme of a bad seruant, and is beaten, and is crucified. For he carries sorrowes, and (if I may so speake, for S. Bernard hath spoken) he runnes through the byers of passions, and like Ionas is plunged into the maine deep of sorrowes, & swallowed by the whale of death.

Wherein, because this theme hath been admirably discoursed and discussed *opus aies in die suo* by a non sicut of inuention and iudgement, and also to spare eyes as well as eares. I list not to recompt at large the seuerals of his passion, from  
his

of Iesus Christ.

his agony in one garden to his burial in another garden. I stand not upon that which yet he stood much upon, his travels in preaching, his wearinesse in travelling, his watchings while he prayed, his temptings while he fasted, his teares while he pittied; what should I tell of the deniall and treason, cowardly deniall, diuelish Treason, of his own Appostles? how Peter at the tender voice of a Maid abjured him, whom at his powerfull voyce he had forsaken all to follow. O Peter, thy hands might well be warmed at the fire, but sure thy denotion was cold in the mouth, Luk: 22. 55. but yet Peter, albeit he denied him there for feare, he had followed him thither for loue; and he wept bitterly, and so *delent quod deflent*, he washed away his fault with the baptisme of his tears: But Iudas, that second serpent, betrayed Christ, that second Adam in the garden so strangely, that the Euangelist may well point it out with double *Ecce*. Mar. 14. Being drunke with poyson, while he thirsts after gaine, & the strong armed man, not forcibly breaking into, but familiarly entring into his heart, (so sayes

## The Life and Death

saves the spirit of God, Luke 22.3. Sa-  
 tan entred into Iuda:) hee sels him that  
 came to redeeme the whole world: and  
 whereas a poze box of ointment he had  
 valued at thre hundred pence, & more;  
 Ioh. 12.5 Mar. 14.5. this precious oint-  
 ment, Cant. 1.2. whose name is a sweet  
 smelling ointment, potozed out, and  
 himself annointed with the oile of glad-  
 nes aboue his fellowes. he prizes at de-  
 corum pretium, a goodly price surely;  
 Zach. 11.12. nay, sets no price, but takes  
 their first offer, euen thirty pence. So  
 bainously base, and basely hainous a  
 fact, that in reuenge thereof at the des-  
 truction of Ierusalem, cleane contrary,  
 thirty Iewes are reported to haue bene  
 sold for one penny. Thus not a stranger  
*Etiā tu O Brute*, but it was euen thou  
 my companion sayes the Prophet, *homo*  
*pacis meae*, Iudas one of the twelue, *mag-*  
*nificauit super me supplantationem*, rather  
 lifted his heele against his Master and  
 Spaker. & *officio sanguinem fundit & pig-*  
*more vulnus infligit*, and betrayed the Son  
 of man with a kisse (*timeo Danaos &*  
*dona ferentes*, an enemies kisses are  
 wounds.) I purpose not to agrauate the  
 dispyght

Aug. serm.  
 117.

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despight of his enemies, how the Iewes  
with ioynt consent cryed, not Him, but  
Barrabas, at whose birth the Angels had  
sung, Not vnto vs, but vnto thy name  
glue the glory; & so the builders, those  
who pretended skil in discerning stones,  
refused this p̄cious Stone, this head  
stone of the corner: how they crowned  
him, as neuer was King besides, with  
a (dolefull shall I terme it, or shame-  
full) diademe, euen a crown of thornes;  
strange deuice! Thornes to torment  
Him, crowne to delude Him. How that  
face, in which the Angels desire to looke,  
they so deformed, that whom the spouse  
calleth Cant. 5. 10. a goodly person a-  
mong ten thousand, of him Esay may  
verifie 53. 2. hath neither beauty nor fa-  
uor, and by reason of his diuers colourd  
blowes and spittings, and Dripes, and  
wounds, and goare, hee seemeth as it  
were in a Leprosie: how if at any time  
hee had mercy shewed him? it was  
mercy as mercilesse as cruelty it selfe:  
for Pilate to moue the Iewes to pittie,  
stript him not so much of his cloathes  
as of his skin by cruell scourging (if Vin-  
centius say true) scourging with thornes,  
scourging with ropes, scourging with  
C chaines.

*Et compun-  
gentes coro-  
nant, & il-  
ludentes a-  
dorant, Amb  
in Luke 10.  
6. 23.*

*Quasi Le-  
prosum Esay  
53. 4. Chrys.  
in Ioan. b̄um.  
83.*

## The Life and Death

chaines. I will not talke of that, at which himfelfe was Glent, his condemnation, whereby the Lord of life was deliuered to the power of death: nor will I dilate of h's crucifiging; fo paines full a death, that we heare a deadly wound it killed him with very paine, and fo hapnous a death, that Tully himfelfe wants wordes to exprefle it, and is forced to a *quid dicam?* and yet this made moze hainous and painfull by barbarous and favage circumftance, while at that very tunc in which he had deliuered their Fathers from the houfe of Egyptian bondage. they crucified Him, and as unworthie to breathe his laft within the holy City. they crucified him without the gates and whom Elay faw attended with Angel's (*Celestibus*) they confoorted with thées (*Sceleratis*) and that people to whom he had formerly given water out of a Rocke, and among whom he had lately turned water into wine, compelled him to drinke gall and bingeger.

*Quid dicā  
in crucem  
tollere?  
Orat. in. v. 7*

I haue not yet mentioned his sweating of bloud in thick drops proportionable to his Sorrow, fo that it trickled down to the ground in the garden (Luk.

of Iesus Christ.

22.24. a strange watering of a garden!)  
this second Adam got his bread where-  
with to nourish our soules in the bloody  
sweat of his browes; yea of his whole  
body, fainting as it were in the bath of  
his own blood, & weeping not only with *Gen. 3.*  
his eyes but euen with all his members.

I leaue his soule drinking by the cup  
of Sorow, there; without any tem-  
pering of comfort, while the Dainty se-  
questred it selfe: his Body of all other  
the most tender, as being shaped of vir-  
gin substance, without commixture of  
the male nature, and yet the most sensi-  
ble parts of this most tender Body bo-  
red and mangled: so bored and so man-  
gled, that now not so much his mem-  
bers, as his wounds, were tortured:  
his feet before washed with teares, now  
teared with naples. I disdain to re-  
compt their vile blages ensuing, how  
they parted his garments, by which he *Chrys. in*  
had wrought miracles, nor with his *Mat. 27.*  
death did they make dye, but a Sold-  
ier pierced his side with such a broad  
deepe wound, that Thomas might put *August.*  
his hand in it. If I would follow the  
Fryers curious speculations, and pre-

## The Life and Death

*Cost med. 24*  
*Did. Veg.*  
*Grand.*

*Osor. de pass.*  
*In circumc:*  
*orat: coron:*  
*flagel: cruc:*  
*lanc.*

tended revelations, I might particularly number vnto you his stripes, amounting as some haue reported, to 5400. as others say to 5370. as yet others hold to 4000. at least as the custome according to the number of the band of Soldiers p<sup>ro</sup>ueth to 660. his head by the Crowne of thornes boied with 72. wounds: his 5. main wounds, his five times shedding of his precious blood: his seauen speeches on the crosse: these I might summe and totall in tust account; but since *Pauperis est numerare pecus*, numbering is an argument of pouerty, it would much detract from the infinite plenty of Christs Sorrowes. And therefore to let passe these and euery one of these, and many more then these, it is too cleare tha S. Bernard sayes, *dixit multa, gessit mira, pertulit dura, dura verba, duriora verbera, durissima supplicia: pertulit dura*, hee hath carried Sorrowes, Sorrowes; so our translation reads it, the seare of the Soule: another reades it Paines, and these may be of the bodie; whether wee regard his disconsolate Soule, or his tender Body, a Sorrowfull and a Painefull Passion. So incredible



## of Iesus Christ.

credibly sorrowfull, that Esay may wel  
preface to these sorowes, 53.1. Who  
will beleue our report? So intolerably  
painefull. that each one of these paines  
may it selfe be a martindome: so sorrow-  
full and so painfull that Esay may fitly  
surname Christ, *Virum dolorum*, a man  
of sorowes, and Bernard may call this  
time, *Hebdomadam penosam*, a weeke of  
paines.

And yet for all the sorowes & paines,  
the sorrowfulnesse and painefulnesse he  
carried it patiently, the Text sayes hee  
Carried sorowes or paines: amid the  
thornes of Paines, sprung the Rose of  
Patience, and I shall not need to set out  
the rarenesse of this, since I haue already  
set downe the grieuousnesse of these.  
It is like, the bad spirits whom he had  
often dispossessed of mens soules and  
Bodies, obstinate in malice, complotted  
most exquisite torments of purpose to  
be reuenged on him. For so S. Luke had  
intimated vnto vs that the Diuell ha-  
uing ended all his tempting, departed  
from him for a season, Luke 4. 13. till  
opportunity should serue, and now here  
he thought it serued: but Christ defeated

His pati-  
ence:

## The Life and Death

the Devils plots. hee bore the paines,  
 pea, tulit & pertulit, hee did both beare  
 them and out-beare them. *Subiit & sube-*  
*git*, he did both undergoe them, and o-  
 uercome them. In his teaching it is said  
 he opened his mouth in parables; but at  
 his condemning it is said, he opened not  
 his mouth: notwithstanding he was so  
 despightfully bled by Caiaphas, who had  
 bought the Priesthood for that yeare of  
 Herod, and though the iudge of quick &  
 dead was condemned to death by Pilate  
 an breaighteous iudge; pea by the same  
 iudge acquitted of guilt, and yet conden-  
 ned to punishment, and this not accor-  
 ding to the letter of the Law, but Luke  
 23. 2. to the pleasure of the tormentors;  
 yet for all this (as some coniecture, leass  
 by his eloquence he should haue escaped  
 death) hee opened not his mouth; in so  
 much that the iudge, who brutallly con-  
 demned him, fullie admired this. At  
 their revillings he was deafe & dumbe,  
 that had cured their dumbe and their  
 deafe: at his crucifying those raucning  
 Molasses preyed vpon him *homo homini*  
*ferm. in heb. iupres:* this gentle Lamb preyed for them  
*167.* *homo homini Deus:* he preyed ignosce for  
 them,

*Joseph. ant.*

Dr Walsells Sermon.

## of Iesus Christ.

them, Father forgive them, who had cry-  
ed crucifige on him, crucifie him, crucifie  
him. At his dying his soule was not tak-  
en from him like the rich Epicures in  
the Gospel, but he laid down his Life,  
and he commended his Spirit, and he  
gaue by the Ghost, *Tradidit spiritum*,  
sayes S. Iohn, *emisit spiritum*, sayes S.  
Mathew, *emisit, non amisit*, as S. Ambr.  
comments, he sent his spirit out of his  
body as Noah sent his Dove out of the  
Arke: & when as the very earth, though  
by nature vnmoueable, quaked for hor-  
ror of the fact, and the whole course of  
nature was out of course, so that the  
life of Nature was deputed of life, yet  
he, *Perdidit vitā ne perderet obedientiam*,  
he gaue by the Ghost. Well might the  
Dove, a Bird which hath no gall, light  
vpon this Lambe of God which opened  
not his mouth. Oude Dove! Oeake  
Lambe, patiently and peaceably, mildly  
and meekly he carried painefull & pang-  
full, heinous and heavy sorrowes, yea  
materially, Iohn 19. 17. he carried his  
owne punishment and crosse, like Isaac Leo'serm. 8.  
who carried the wood on his shoulders,  
wherewith himselfe was designed to be

## The Life and Death

sacrificed : take it how you please, *Portus* to like *Baiulanit dolores*, (if from the length of the word I may allude to the length of his sorowes ) not *tulit*, but *Baiulanit*, and *portauit*, they were long in him, and he in them, he carried and endured sorowes.

*Tremel. vul.*  
*latin.*

And yet for all this they were none of his stone ; for although *S. Iohn* saies truly, *Iohn 19. 17. Baiulans sibi crucem*, he carried his stone Crosse : yet *S. Ambrose* expounds it , *Dolens Domine non tua sed mea vulnera*, he carried Our sorowes. Many faithfull Martyrs wee reade of, that haue carried heauy sorowes : but this is Christs prerogative peculiar, to haue carried Our sorowes. These here were ours, once by desert.

*In Luke 10.*  
*22. 3.*  
His com-  
passion.

Alasse he was innocent, though for vs he was made sin, yet himselfe knew no sinne : and if the Tormentors should say as once they did, *Luke 22. 64.* Prophesie, Who is it that smote thee ? wee may quickly become Prophets & answer for him, Our sinnes smote him. Every one of vs might cry with *Jonas*, *Propter me hac tempestas*, take mee, and cast mee into the sea, *Ion. 1. 12.* but behold Christ  
Iesus

## of Iesus Christ.

Iesus cries louder, *in me conuertite fer-  
rum*, if you seeke mee, let these goe their  
way, Iohn 18 8. And so *Sine nostris me-  
ritis, imo cum nostris demeritis*, as S. Am-  
brose speaketh: where sin was plenti-  
ous, grace being more plentiful, as S.  
Paul speaketh, This Lambe sacrificeth  
himselfe vpon the Altar of the Crosse  
for our benefit, *Tanto dignantius quanto* Bern. sup.  
*pro minus dignis*: with so much the more Cant. ser. 15.  
worthy loue, by how much lesse worthy  
we were of loue.

Now as aromaticall perfumes bruised In particu-  
sed in peeces, so this loue being discour- lar.  
sed in particulars, will be then most o-  
doriferous & fragrant. To begin with  
his Disciples, so dearly hee tendered, To his Di-  
and so tenderly loued them, that if vpon sciples.  
vrgent occasion of important businesse,  
euen to pray vna, and that for taking a  
way the distaste full Cup of that death  
from him, he was to part from his Dis-  
ciples for a time, the Text sayes, Hee  
was plucked from them: not scuered & Anulſus.  
separated, but pulled and plucked like a Luke 22.41  
tree by the roote, from the kindly soile. Mar. 1.17.  
Strange! he Whose shooes latchet Iohn  
Baptist is not worthy to stoop down and  
vuloose,

## The Life and Death

valoose, he Kneupeth downe, and washeth the feet of his Disciples; yet stranger: the feet of Iudas, who he foreknew, and foretold (though not by name, to salve his credit) should betray him, and cause his feet to be nailed to the Crosse, yet he washed the feet of Iudas. And as Saint Origen supposeth, he washed them first of all, and like enough hee washed them with teares: sure, what hee would not doe to Satan for the glory of the whole worl'd, that he did to Iudas for loue, he stooped downe before him, and washed his feet. Yea, most strange! When the Traytor, dissembling called him Maister, a Tytle of honour; he saluted him kindly, Friend, an appellation of loue: and with those lips, in which there was found no guile, he kissed those lips, vnder which was the payson of Aspes. For was he lesse compassionate to Peter, who by abjuring him, had prejudged his cause, and fore-condemned him: but as once when hee walked vpon the Water, and began to sinke, Christ vph to him with an out-stretched arme: so now when he walked in the paths of death,

and

## of Iesus Christ.

and was nigh swallowed in the golfe of perdition, Christ saued him with a respecting, and recalling, and reclaiming eye.

For is this loue confined to his Disciples, but deriveth it selfe even to Strangers, while some report that the Souldier, who pierced his side, afterward through Christs loue, working in him by his spirit, become a Christian, a Professor, proued a Bishop, a Martyr. The thiefe on the Crosse, though a noted malefactor, yet if once he cry, Lord remember me when, &c. Christ answers immediately, (I say vnto thee) and promises (thou shalt) and scales by his promise (Verily) and promises more then is asked (Paradise) and promises presently being asked indefinitely (this day) Verily I say vnto thee, this day thou shalt be with me in Paradise.

These were but strangers: marke his loue to his Crucifiers, they curse and execrate themselves; yea, and their posterity, Math. 27. 25. His blood be vpon vs & our Children: he prays for them; yea, before he rewards the believing thief, *hodie mecum*, nay, before he disposes

To strangers.

Chrys. in  
Mat. lxxxviii.  
88.

To his crucifiers.

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of his deere Mother, *Ecce mater*, may be  
foze hee takes care for himselfe, *Deus  
meus*, hee prayes for his Crucifiers;  
whom yet hee nameth not Crucifiers,  
but them, Father forgive them: and to  
make it as it were moze effectuall, hee  
seconds his Prayer with a reason,  
(which yet he did not praying for him-  
selfe in the Garden) for they know not  
what they doe. The meditation hereof  
makes a holie Father breake forth  
into Passion, how *L D K D*, how  
wilt thou drench those that loue thee  
in the streame of thy pleasures, who  
doest so embalne those that Cru-  
cifie thee, with the Oyle of thy mer-  
cie?

*Bern. heb. d.  
pa.*

To man-  
kinde.

For is Christs loue onely great in-  
tensiuely, intensiuely to his Disciples,  
intensiuely to those Strangers, inten-  
siuely to those Crucifiers; but great it  
is both intensiuely, and extensiuely to  
all mankind; while he had giuen that  
which he did not owe vs, and forgien  
that which wee owed him, and, after  
we had bozne armes against him, hee  
hath embraced vs in the armes of his  
mercy, and to make Seruants Bro-  
thers,



## of Iesus Christ.

thers, and Criles Kings, hath made himselfe the by-wozd of the people, and the curse of the Law: and the life of all men hath giuen his owne to purchase all mens. And that so cheerefully giuen, that the loue and manner of giuing is farre greater, then this greatest gift; his compassion then his passion.

*Ambr. in  
Luc. li. 10:  
c. 23.*

Shall I say he resolues to dye? himselfe tells me more, that he is streighted and grieved till hee doe dye: if Iudas slacke. he hastens him, Iohn 13. 27. that thou doest doe quickly: if Peter dissuade him from dying, though before he called him blessed, hee will now call him Math. 16. 23. Nathan; he accompts his passion but a tourney, Iohn 7. 33. I goe vnto him that sent mee: I, but a tourney may seeme tedious; behold then he accompts it a Baptisme, which is but a sprinkling, at most a washing, Luke 12. 50. I must be baptized with a Baptisme: yea, hee does accompt it as easie as to drinke, yea, it is meate and drinke to him to dye for vs, Iohn 4. 32. I haue meate to eat which ye know not of, and Iohn 18. 11. Shall I not drinke of

The manner of his  
louing.

## The Life and Death

of the cup which my Father hath given me? Hee sayes not, I will, but with Emphaticall behemence, shall I not; not tast and sip of it, but drinke of it, and drinke it off, shal I not drinke of the Cup? I cannot omit that which the Gospell hath . naming that holwer, Iohn 8. 20. His howre : as if in that he were to unioy his longing : and what himselfe there addeth ; teaching his Passion Verse, 28. His exaltation. May it please you to take note of the circumstances ; his blood was so desirous, and even contentous, and (if it be lawfull so to say) ambitious of effusion, that it could not be contained within the precincts of his veines, but of his owne accord did streate and issue out: and when hee was to be betrayed, in token of loue, hee would needs bee betrayed with a kisse, which is the token of loue: and as it were to meete death halfe way : *processit*, hee went forth, and he glozies so much in the saving Name of Iesus, that so soone as they tell him, they seeke Iesus of Nazareth, hee presently answered, I am hee. Goe to, now along with him  
to

## of Iesus Christ.

to his Crosse. and obserue him a while: there when hee prayed (My God, My God) Hee might haue prayed in silence, but remembzng hee was our Teacher, he cried with a loud voyce: When he cryed I thirst, it may be probably presumed, that his thirst proceeded not so much from his drynesse, as from his loue, noz did he thirst so much for drinke, as for Our Saluation: at his dying to shew hee was and will be ready to encline in fauour to vs, he dyed *Inclinato capite*; bowing downe his head, and (as it may seeme calling for death, which otherwise for feare (sarth Nazianzen) durst not approach him, he dyed crying with a loud voyce, VVhat shall I, what neede I, what can I say more? This much, such was his loue, that if it had bene needfull, he would haue bene dying for vs battill the day of Iudgement: I will yet say more, such and so much was his loue to men, as they themselves many of them, accompt madnesse: Saint Paul calls it much, and as the bulgar Latine reads it, too much loue. Who can expresse,

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*Ephes. 2. 4.* **p**resse, who can value, who can conceive  
*Yimā charitatē. Bern.* *Qualiter prauenerit nos, venerit ad nos, subuenerit nobis?* **W**he loue it selfe, of none but such a lover as ts loue him- selfe.

*Vse of duty.* **T**hus to draw toward a conclusion,  
*Sponsus sanguinis. Bern.* **w**e see Christ Iesus that Bridegrome of blood celebrates a marriage with his Church vpon the geniall Bed of the crosse, his head resting vpon a pillow of thornes, and him- selfe attired with the rich wedding garment of loue. **W**e are Christs Church, and loue is the Load- stone of loue, & no man so Iron- hearted but the load- stone of such loue may draw him. **T**his King exacts no tribute, but loue; requires no homage but loue, im- poses no duty but loue; expects no re- quitall but loue, and though he haue re- mitted all other debts, this one he will not remit: **W**e nothing but loue. **L**et the Church therefore, (as the Spouse in the Canticles) be sick and faint for loue, and let alway the fire of zealous loue, preserved & nourished with the sweat of Christs crosse, burne and flame vpon the altars of our hearts. **D**oe we heare toynthly that Christ was bozne and was cruci-

of Iesus Christ.

crucified : Let not, & let not Christ bee  
crucified by vs againe, Hebr. 6. 6. but let  
vs be crucified with Christ, Gal. 2. 20.  
and let him, & let him bee bozne in vs  
againe, Gal. 4. 19. Let vs not with the  
vncleane Spirits cry, What haue wee  
to doe with thee, O Iesus of Nazareth ;  
Mar. 1. and yet they also confessed him  
to be the Son of God : but let vs with  
the good Angells (and yet he was not  
their Redeemer) sing at his birth, yea,  
sing and play, *Corde & cordis, fide &  
fidibus*, with hart and hand, and Harpe,  
this song of ioy and iouissance, and tolli-  
ty, Glory to God on high ; And at his  
death with the same Quire of heavenly  
Musitians, chant out hymnes of prayse  
to the Lamb that is killed, Reuel. 2. Se-  
uerally doe wee beare Christs birth oz  
Assumption, although wee cannot with  
the Star run to him, nor with Eliza-  
beths Babe spring in the wombe, nor  
with Simeon take him vp in our armes ;  
yet let vs with the Prophetesse Anna,  
confesse him, and with the watchfull  
Shepheards glorifie God for him ; yea  
more, let vs with the Wise-men in the  
Gospell, being lightened & guided with  
D the

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the Star of Grace. come and present gifts vnto him, Gold, Frankincense, and Myrrhe: we shall not need to fetch gold from Ophir, but the Gold of pure faith, which will abide the fiery tryall, and Frankincense by exalting the sweet perfume of deuout prayers, and Myrrh by dropping and distilling the bitter, but precious teares of repentance. Do we heare Christs Death or Passion? If any man be not so forward as the wise men, to acknowledge him in the Stable; Yet let him not bee more backward then the Thiefe, who confessed him on the Crosse. Let vs not account the blood of the Testament an vnholie thing, and commit vncleannesse with greedinesse, like those that are enemies of his Crosse; but let vs bath our soules in that purple streame, and haue our fruit vnto holinesse, like those that are conformed to his death.

*Stantē lego,  
fientem non  
lego, Ambr.  
de ob. Val.*

Let no man deceiue himselfe, and hold it sufficient, to weepe in commiseration of Christs paines, the Virgin Mother wee reade, stood by the Crosse, we doe not reade she wept by the crosse; and yet if his Head sweat clots, and powre

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poſſe ſtreames of blood, thine eyes may well ſhed drops of teares; if not for his paines, yet for thine owne finnes. The true fruit gathered of the tree of Chriffs Crosse is our imitation of Chriffs example. If therefore he the Captaine and finiſher of Our Faith, who is the Myſticke of ſuffering, and the meede of Sufferers, if he ſuffered and ſo entered into his glory: then wee muſt beare tryall if we will carry away triumph; and traueil in the Wilderneſſe of Sorrow, into the Land of promiſe, and (if need require) ſayle through a Red Sea of blood vnto the wiſhed Ha- uen of Heauen.

If he were crowned with Thoznes, (a Lilly among Thoznes) bee we alſo crowned not with Flowers, but with Thoznes; namely, with the roughneſſe and ſharpeſſe of a Godly life. As GODEKING of Bullein, the firſt proclaimed Chriſtian King of Ieruſalem re- ſuſed to be Crowned there, adding, It was unfit the Seruants Head ſhould there be Crowned with Gold, where the Maſters had bene Crowned with Thoznes: the ſame reſolution morali-

## The Life and Death

*Bym.*

*August. ser.*

114.

zed let vs carry, and accompt it a shame  
for the member to be delicately pamp-  
red vnder a Head gozed with Thoznes,  
but so liue, as the life of the Members  
may be the Crowne of the Head, & not  
our sinnes the prickles of the Thoznes.  
When we read at Christs death, that  
the baile of the Temple was rent, and  
the Graues opened themselves, and the  
stones were clouen, if we cannot be-  
come as the noble baile of the Temple  
(and yet we should be temples of the  
Holy Ghost) which rent in twain from  
top to bottome: at least, let vs equall  
the stinking Graues that opened, and  
let the Graues of Our Soules, dead in  
sinne, send forth their dead, and if we  
cannot haue fleshy hearts, as the Pro-  
phet speaketh, yet in this point let vs  
haue stonie hearts to be clouen at the  
meditation of the Passion of Christ. &  
let Our hearts abound with the medi-  
tation of his Passion, and let our  
mouths speake out of the aboundance  
of our hearts.

Vse of c6-  
fort.

A diuine fountaine of Meditation,  
flowing with waters of comfort by the  
paths of righteousnesse: as Philip in-  
uies



## of Iesus Christ.

uities Nathaniel, come and see; as Dauid  
proclaimeth, Taste and see how graci-  
ous the Lord is, Behold that which  
Iudas sold and the Iewes bought, that  
hath Iudas lost, and wee haue gained;  
euen Christ himselfe, who in his passi-  
on, as hee is of bountifull largesse,  
so is hee likewise of vnualluable profit, *Clem. poet.*  
whilst he being abased and abused hath *l. i. cap. 9.*  
aduanced and aduantaged vs, and ac-  
cording to the riches of his grace, out  
of senselesse stones hath raised vp vs  
children to Abraham, and, whereas  
before wee sate in the shadow of death,  
hath giuen vs possession of the Land of  
the liuing. Chære vp therefore Dying  
soule, what euer thou art: Dost  
Sathan tempt thee, and attempt to  
plunge thee into a gulfe of despaire?  
Is thy conscience well nigh ouerwhel-  
med with a Sea of Gods wrath? Feare  
not Sathan, see Christ hanging in the *Aire.*  
Ayre to cast downe the Prince of the  
Ayre: feare not wrath, heare Christs  
blood speaking better things then the  
blood of Abell, and crying not for re-  
uenge, but for pardon of his brother:  
Do but present this Iosephs coat dipped

## The Life and Death

and dyed in blood to his Father, and he wil acknowledge it. Art thou a Thēse? While thou art an impenitent Sinner, thou art; for thou robbest God of his honour, the Church of a member, thy Soule of life: Doe, for thy comfort Christ would needs be Crucified among Sinners and Thēses, to signifie his mercie to Sinners and to Thēses: Doe but cry with the belœuing Thēse, Lord remember mee, and be crucified with Christ, not as hee was, but as Saint Paul teacheth, Gal. 2. 20. and then like a Thēse thou shalt steale: yea, take by violence the Kingdome of Heauen, and with that Thēse be assured of Paradise: It is the honour of Paradise to haue such a Lord, as can make a very Thēse worthy the ioyes thereof: Desire we sauing grace? The Cherubins doe not so shadow the Mercy-seat, but that it darts out Soueraigne Influences of sauing Grace. Stand wee in want of mercy? Then follow we S. Bernards practise, *Quod ex me mihi deest, usurpa ex viceribus Domini, qua misericordia affluunt*, and least the current of his mercifull bowels should be dammed by; or  
least

*Caeleste futurum impetrium, Chrys. de lat. hō. 2. Aug. serm. 130.*

*sup. text. Serm. 610*

# of Iesus Christ.

least happely hee should referne any  
blond vnshed for our sakes, *Non desunt  
foramina per quæ affluunt*: Nor they haue  
pierced, or according to the Latine rea-  
ding, Iohn 19. 34. opened his side with  
a Speare, from which issued bloud and  
water: water to cleanse, bloud to re-  
deme: two Sacramentall riuers of  
Paradice, making glad the Citie of  
God, and steepling the whole world with  
a rich beine of living water. The Dove  
may build her nest in these holes of the  
Rocke, Cant. 2. The holes of the Rocke  
are the wounds of Christ: for Christ is  
the Rocke, the faithfull Soule is the  
Doue, Bee you simple as Doves. The  
faithfull Soule by deuout meditation  
may build vpon Christ, and hide it selfe  
in his wounds which are open for en-  
trance.

The man that thus applyeth Christs  
Passion, hee may cry and cry ioyfully,  
and truely cry, Thy death, O Lord, is  
my birth, thy Crowne of Thornes my  
Garland, the wounds of thy body the  
Starres of my Firmament: thy bitter  
Spirthe refresheth me, thy stripes heale  
me, and thy blood cleanseth me: Mount

*Ibid.*

*Aqua que  
deluat, san-  
guis quæ re-  
dimat, Am.  
in Luc. l. 10.*

*6. 23.*

*Bern. sup.*

*Cant. ser. 63.*

## The Life and Death

Calvary is to mee, the place of refuge, the Sanctuary of Mercy, the Land of Promise, the Garden of Paradise: thy Crosse is to mee, the wood sweetning the bitter Waters of Marah, the Arke of the Covenant, the tree of life, the Ladder of Iacob, the gate of Heauen, the trophey of Victory, the chariot of Triumph, the monument of Salvation.

From the  
efficacy &  
certaintie.

S. Chrysostome notes, that the very ayre was perfumed with the fragrant odour of this Lamb when he was sacrificed, and that the very earth was cleansed with the blood that streamed from his sides; and yet hee came not to perfume the aire, he came not to cleanse the earth, but he came to seeke and saue the lost sheepe of Israell, hee came to take their infirmities, to carry their sorowes: and their infirmities and their sorowes he hath taken and hath carryed: surely not as Marcion auouched, imaginarily, but as Ignatius teacheth, really: surely saues the Prophet he hath taken: yea, and that long before he had taken. Such is the priuiledge of Propheticall Vision, that it speakes in the Pretence

*Putative*

## of Iesus Christ.

tence of the future time: and such the  
bertue of Christs merit that *præsumptis*  
*quam fuit*, it was effectuall and helpfull,  
befoze it was actuall and existent. For  
howsoever indæd Christ was anoynted  
with the Oyle of his Fathers decre to  
the function of the mediator from befoze  
the foundation of the world, & the Sons  
of men; yet was this light reuealed in  
the dispensation of the fulnesse of times  
aboue seauen hundred yeares after this  
prophecie: and yet aboue seauen hundred  
yeares befoze he had, or taken, or caried,  
surely, sayes the prophet, surely he hath  
taken our infirmities and caried our sor-  
rowes. And sure albeit the Prophet had  
bæne silent in this poynt, concerning  
Christs infirmities and sorowes; yet  
the new Starre appearing at his birth,  
peculiarly termed, Marke 2. his Starre,  
so bright, that the Sun in the day time *Morn de*  
obscured it not: so strange, that it had *ver sel cap.*  
both station and motion, as occasion ser- 3. 4.  
ued; so happy, that the Colledge of  
Prests living then at Rome, indged it a  
soueraigne beneficiall star to mankind;  
this very star pointed at this truth, that  
God was bozne, and took our infirmi-  
ties:

## The Life and Death'

*Dionys. ep.*

*From the  
generality.*

*Act.*

ties : the strange Eclipse scene at his death, solemnizing as it were his requies in so miraculous dismall manner, that the Moone being at the full, and the day at the midst it vailed the face of the Sun with a sable mantle three houres together, which made Dionysius of Athens to cry out, Now the God of Nature suffers: this very Eclipse shadowed out this truth, that God died, and carried our sorrowes. Our sorrowes : this benefit of grace is not appropiari to the Jewes, though the graine dyes in Iudaea, yet the corne riles among the nations, and though S. Mathew first deriues Christs line but frō Abraham, yet S. Luke fetches it from Adam. And Iesus Christ hath as well a Greeke name Christ, as an Hebrew name Iesus : And Christ is noted to dye with his hands bespread and displaid, as calling the Iewes with one hand, and the Gentiles with the other : and now the bayle of the Iewish temple is rent, and the partition wall is ruined, & Christ is ours. Our sorrowes : not the sorrowes of some of vs, but of vs all, howsoever the Prophet saith not of some lest any despaire, or of all men; lest

## of Iesus Christ.

lest any presume, but indifferently Our.  
While the title of the Crosse was in the  
three most common tongues, and Christ  
dyed with his body extended toward the *Sedul. pasch*  
four quarters of the world, & hanging *43.6.13.*  
amidst the Elements, as dying for the  
good of the whole world; sufficiently for  
All, but effectually to the Israel that is  
of God, a remnant according to the elec-  
tion of Grace. And thus, he is effectual  
to all Persons, and to all Times; to all  
persons, to us; Vnto vs a child is borne,  
and vnto vs a Sonne is given: Esay. 9. 6.  
To you, to you is borne a Saviour, Luke  
2. 11. To them, they that dwelled in  
the land of the shadow of death, vpon  
them hath the light shined, Esay 9: 2.  
To all times, to the time past, he hath  
taken, in this chap. vers 4. To the time  
present, he is despised, vers. 3. To the  
time to come, he shall grow vp, vers 2.  
He that was and is, and is to come, Reu.  
1. 8. He hath deliuered vs from death,  
and doth deliuer, and will deliuer, 2.  
Cor. 1. he hath taken and carried, both,  
and will take and carry effectually both  
Our & Your and Their infirmities and  
sorrows, all Our infirmities & sorrows,  
and

## The Life and Death

The Con-  
clusion.

and the infirmities & sorrows of vs all.

To seale vp this discourse, since now  
Iesus is crucified, as charity doth com-  
municate and say, hee carried Our sor-  
rowes; so let Faith appropriate & cry,  
he carried my sorrows. *Bone Iesu esto mi-*  
*hi Iesus*, good Iesus make good, thy good  
Name Iesus vnto mee. The Spouse in  
the Canticles surnameth him A Bundle  
of Myrrh: let therefore euery Christian  
man bind together a bundle of myrrh,  
gathered of all and seuerall his Paines  
and Pangs and Passions, which are so  
many Branches of the Myrrh-tree, and  
with the same Spouse place it betwene  
his breasts; yea in his breast, in his inmost  
breast. It is reported of *Ignatius* that  
holy Martyr (*fides sit penes Authorem be-*  
*leeue it who list*) that being moued by  
*Traian* the Emperour. to renounce and  
renolt from his Lord and Master Iesus:  
he returned this answer, he could by no  
meanes doe it, for his Name was writ-  
ten in his Heart: vpon which refusall,  
the Emperour patting him to death, and  
causing his Heart to be ript out of his  
Belly, there was found the Name of  
Iesus written in golden Characters.

*Marg. de la*  
*Bib. tom. 3.*  
*Bibl. patr.*  
*ante ep. Ign.*  
*Vincent.*

Suppose



## of Iesus Christ.

Suppose this history be not a history,  
but a fable: yet *de te fabula narratur*,  
thou must moralize this fable: and as  
*Cecilia* caried alwayes the Gospell of  
Christ in her brest, so must thou Christ  
himselſe: yea, with *Ioseph of Arimathea*,  
that honorable Councelloz, entomb Ie-  
sus: where? where no man hath laide be-  
fore, euen in a believing heart, in the  
Garden of thy soule among the flowers  
of thy vertues; and imitate the *Jewes*  
at least in this, to set a watch about the  
Tombe, lest in the night of sin hee bee  
stollen away. Hee that cannot with *Ignatius*  
haue the Name of Iesus written  
in his heart; yet let him with the same  
*Ignatius* sound and resound his Name,  
and cry Iesus my loue is crucified. We-  
rily these words (Iesus crucified) being  
not barely uttered (for alas speech is  
quantity, and quantity is deuoid of ef-  
ficacie) but being firmly believed, they  
are soueraigne and powerfull words.  
Are we learned: then with *Bonauenture*  
we may gather more learned subtilties  
at the foote of the Crosse, then at the foote  
of *Gamaliel*, and with *S. Paul* esteeme to  
know nothing (who yet was rapt into  
the

*Bonauent.  
prel. vit. ch.*

## The Life and Death

Ti  
sh

serm. ser. 43  
in. Cant.

the third heavens, and knew much)  
1. Cor. 2. 2. saue Iesus Christ, and him  
crucified: no better Schoole then Cal-  
uary, Chaire then Crosse: no deeper  
Booke then Christs wounds; no higher  
Philosophie then Christ crucified. Are  
we vnlearned: as Gregory calls Images,  
so Cyprian calleth the passion of Christ,  
the booke of Idopots. In our iourneys  
by land, these words (Iesus crucified) are  
a *vade mecum* a companion to guide vs:  
In our voyages by Sea, they are an  
*anchora spes*, a *caput bone spei*, a *terram vi-*  
*deo*, the Sea-mens Anchor, the Sea-  
mens Hauens, the Sea-mens Shore: In  
our battels *in hoc signo vinces*, they are  
an Ensigne of Victorie, *Veni, vidi, vici*,  
they are a Laurell of Triumph. These  
words (Iesus Crucified) in our tempta-  
tions they are *remedium contra omnia in-*  
*centula*, such a Shield of Faith as quen-  
cheth all the fiery darts of the wicked:  
In our dumps & pensiuenesse, they are  
*latifons Galeni*, a gladstone cordiall, re-  
ioyce in as much as y<sup>e</sup> are Partakers  
of Christs Passions, 1. Pet. 3. In our  
sicknesse and maladies, they are *pillule*  
*sine quibus esse nolo*, the sick-mans salve

Bern.

## of Iesus Christ.

for all sores: *Pea*, in the very agony of death, they make vs with old Simcon sing merily a *Nunc dimittis*, and a true *Requiem* to our Soules, and to hold the confidence, & the reioycing of that hope vnto the end, and to cry with Peter, though I should dye with thee, yet will I not deny thee. Finally, these words (Iesus Crucified) beeing applyed by strong hand of liuely Faith, they are able, I might say, to remoue Mountaines, to coniure Spirits, to raise the dead; I will say to saue sinfull Men, to eternize mortal men, to blesse wretched Men. O Lord, we of our selues are sinfull and mortall, and wretched: O saue and eternize and blesse vs, euen for the merite of Iesus Christ Crucified. To whom with thee O Father and the Holy Spirit, be all prayse, and glory now and euermore.

*electuarium  
reconditum  
in vasculo  
vocabuli hu-  
ius quod est  
Iesus, &c.  
Bern. in  
Cant. ser. 13*

Blessed are they that are made con-  
formable to the *Life* and *Death*  
of IESVS CHRIST.

FINIS.